



A NEW SPIRIT

The Documents
of the Visit of His Grace
the Archbishop of Canterbury,
the Most Revd George L Carey,
to His Holiness Pope John Paul II,
Advent 1996, in Rome

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Preface

Godfried Cardinal Danneels, the Archbishop of Mechelen-Brussels who so warmly hosted the celebration last year of the 75th anniversary of the Malines Conversation, stressed the importance of personalities and personal contacts in the field of ecumenism. At that time he said, "Surely the great protagonists in this work are the Churches as institutions, but nothing will be achieved without warm, personal, open and courageous contacts between individual persons within the Churches, especially between the leaders."

The story of the visit of the Archbishop of Canterbury to His Holiness Pope John Paul II, captured here in text and photograph, is the story of such a warm, personal, open and courageous encounter, in which the leaders of our Churches meet in an atmosphere of Christian love, to pray together, to listen to each other, to celebrate the remarkable degree of unity already shared and to call the faithful to pray and work for that greater visible unity which Christ wills for His Church.

There are those who feel that we find ourselves in a "winter of ecumenism". Readers of this slim volume will be heartened to discover that far from winter, the warm breath of God's Holy Spirit is indeed moving our Churches along a path together, from which there is no turning back. The joint declaration signed by the Archbishop and the Pope and the homilies preached during the visit do not side step the difficulties in our relationships, but courageously call for deepened theological dialogue and further consultation "about how the relationship between the Anglican Communion and the Catholic Church is to progress." Anglicans and Roman Catholics, sisters and brothers in Christ, can see in this historic visit inspired leadership from the Pope and the Archbishop proclaiming afresh our goal of full visible unity.

As we approach the start of a new Christian millennium, I know we will hail this visit, not only as a step, but a milestone in our ecumenical journey.

*The Revd Canon John L. Peterson
Secretary General, the Anglican Communion
2 February 1997, Feast of the Presentation of our Lord*

The Archbishop of Canterbury's Visit to Rome

From the Co-Chairs of the

Anglican / Roman Catholic International Commission

December 1996

It is easy to describe the dry bones of a visit: the programme, the speeches, the pictures. It is less easy to convey the spirit. But it is the spirit which gives life to the bones.

The Archbishop's visit to Rome was marked by a spirit of generosity, hospitality, openness and trust. There was an honest recognition of the difficulties and obstacles on the road to that full unity in faith, sacraments and common life to which both the Roman Catholic Church and the Anglican Communion are committed. This made for a refreshing maturity and realism about present possibilities. In the coming years it will be very important to deepen communion in those areas where it is possible, both in theological dialogue and in joint witness to the claims and values of the Gospel.

Two events stood out from the last day of the visit. First, the exchange of gifts between the Pope and the Archbishop: a sign of the gifts which our two communities have yet to share to the full with each other and the rest of the Christian world. Second, the celebration of Vespers in the very place from which Pope St Gregory the Great sent St Augustine to Canterbury 1400 years ago: a sign of shared roots, shared faith, and shared hope.

*The Rt Revd Mark Santer
Bishop of Birmingham (Anglican)*

Many appreciative comments have been made about the very warm and significant visit of Archbishop George Carey to His Holiness Pope John Paul II. As one who was privileged to be present during the visit, there were two reflections that came to my mind. The first is the fact that despite obstacles and difficulties on the path to Christian Unity, it is quite clear from both the Pope and the Archbishop that there is no going back on the commitment of the Catholic Church and the Anglican

Communion to strengthen and deepen the bonds of unity that exist between us. This may seem a very obvious thing to say but it seemed to me that this particular visit of the Archbishop of Canterbury to the Pope underlined and emphasised to all who are discouraged at this present time regarding the progress of the ecumenical movement, that there is a firm will to reach that full unity that is Christ's will for his Church. As Pope John Paul put it in his homily at St. Gregory's, "We ask that the dawn of the Third Christian Millennium will find us, if not fully united, at least less divided, closer to each other, more faithful to the words of Christ's priestly prayer: *ut unum sint*."

The second reflection that occurred to me during the visit was the deepening understanding, both within the Anglican Communion and within the Catholic Church itself, of the ministry of Peter as a service of love and unity for all Christians. Pope John Paul, in his homily at St. Gregory's Church, referred to his appeal in the Encyclical Letter, *Ut Unum Sint*, "for a patient and fraternal dialogue on the ministry of unity of the Bishop of Rome and how we Christians may discover together the forms in which such a ministry might be accepted by all Christians as a service of love." Archbishop George Carey also referred, as indeed had his predecessor, Archbishop Runcie, to the role of the successor of Gregory as a tangible, historic focus of unity within world-wide Christianity. It seems to me that there are fresh signs of hope that one of the most difficult aspects of our mutual dialogue together, which is that of the nature and focus of authority, will find new ways even in our separation of expressing the communion that Anglicans and Catholics already share in their commitment to joint witness in our world today. As Archbishop Carey said at the end of the visit, "for God's will and God's hopes are greater than ours and nothing is ever impossible for Him who has created and redeemed us." The visit of the Archbishop of Canterbury to His Holiness, Pope John Paul II, was another significant event on the long path to the full visible unity which we believe to be the will of Our Lord Jesus Christ.

*The Rt Revd Cormac Murphy-O'Connor
Bishop of Arundel and Brighton (Roman Catholic)*

Greeting of the Holy Father to the Archbishop of Canterbury

Tuesday 3rd December 1996

Your Grace,
Dear Brothers and Sisters in Christ,

I warmly welcome Your Grace on this, your second visit to the See of Rome, a visit which continues a series of such meetings going back to just after the Second Vatican Council. I also recall with gratitude the occasion during my pastoral visit to Great Britain in 1982 when I was able to pray in Canterbury Cathedral with your predecessor, Archbishop Runcie. These precious moments have been significant milestones on a journey prompted and guided by the Holy Spirit, the Spirit of truth and witness (cf. Jn 15.26)

Through these visits, and especially through the prayer which accompanies them, we have been reminded again and again that, even in our sad separation, Anglicans and Catholics have not ceased to be brothers and sisters in the one Lord. The task before us is to strengthen that bond, until we reach the full unity that is Christ's will for us. Let us earnestly ask the Holy Spirit to lead us to reconciliation and unity in a single communion of faith, life and mission, to the glory of the Father.

During Your Grace's stay in the City of the martyrdom of Peter and Paul, may the God of hope fill us all with joy and peace (cf. Rom 15:13)

The Archbishop of Canterbury's Greeting to His Holiness Pope John Paul II

Tuesday 3rd December 1996

Your Holiness, dear Brother in Christ, at the beginning of my visit to Vatican City as your guest I greet you warmly in the name of our common Lord and Saviour. I come to you both in my office of Archbishop of Canterbury and also that of President of the Anglican Communion throughout the world. Accompanying me are bishops representing our world Christian communion from Europe, Africa and North America. They join me in thanking you for your hospitality, and share my joy at being here with you in the cradle of Western Christendom.

If I may be allowed to reminisce, I think back to two periods of study I enjoyed here in Rome in the late 70s. The first time I was here as a representative of our General Synod for three weeks and that visit was an important stage in my own ecumenical journey. I returned two years later which happily coincided with your first General Audience at which I was present. The joy which welcomed the start of your Papacy was so memorable.

My brother bishops also join me in offering congratulations to you on the occasion of the Golden Jubilee of your ordination into God's priesthood, which you celebrated recently. We give thanks to God for your ministry of service and your unfailing commitment to the Gospel of Jesus Christ.

Later this week, we will have the opportunity to discuss more fully those many matters of concern that are shared by Christians both of the Anglican Communion and also those who live and pray within the obedience of the Roman Catholic Church.

Here, so soon after my arrival in Rome, it suffices only to reaffirm the absolute commitment both of myself personally and also of the Anglican Communion to the full, visible unity of God's Church, a commitment which lies at the heart of our identity as a Church, and which was so cogently expressed in the Appeal of the 1920 Lambeth Conference.

This ecumenical commitment has been reiterated and deepened by successive Lambeth Conferences and Christian Unity will be one of the most important themes that we shall explore

when the bishops of the Anglican Communion next meet together in 1998.

We recognise and value your own evident commitment to Christian unity so amply demonstrated in your many overseas visits, not least of which was that made to my predecessor, Archbishop Robert Runcie during your visit to Great Britain in 1982, which is still remembered with great warmth and affection. Also your own writing, *Ut Unum Sint*, clearly states, 'This unity, which the Lord has bestowed on his Church and in which he wished to embrace all people, is not something added on, but stands at the very heart of Christ's mission'.

In responding to these words with great joy, we cannot but acknowledge that, in spite of great agreement in faith and practice which the Roman Catholic Church and the Anglican Communion have always enjoyed, that our Churches bear the marks of separation and division. We cannot undo overnight doctrinal differences and the bitterness that have resulted from the legacy of history. But we are able to confront them as fellow Christians, noting with joy the convergence in faith and doctrine that has taken place since the Second Vatican Council and since the work of ARCIC. Much progress has been made and we give thanks for all those Christians who have sought in so many ways to make the vision of reality between our two Churches a tangible reality.

As we approach the Great Jubilee and the beginning of the Third Christian Millennium, we pray for the unity of the Churches in the service of God's mission to a broken and divided world. And, in this season of Advent as the Church waits with eager and penitent anticipation for the coming of the Saviour, we pray that God will give us grace to proclaim faithfully the truth of the Jesus Christ who comes among us in great humility to give the life of God to the world.



St Augustine of Canterbury

The Archbishop of Canterbury's Greeting to His Holiness Pope John Paul II

5 December 1996

Your Holiness, Beloved Brother in Christ, it gives me great pleasure to greet you once again in the name of our common Lord and Saviour Jesus Christ.

This morning, we have had the opportunity to discuss many matters that, as Christian leaders, are of great concern to us both. I am particularly grateful for the warmth of the welcome that you have given to myself, my wife and my colleagues. Rome has played a significant role in my own spiritual journey and these few days have meant more to me than I am able to say now. I am grateful, too, for the chance that we have had to speak together privately. These moments of personal exchange are a precious gift where minds meet in the service of the Gospel and I give thanks to God for them.

It is now thirty years since your predecessor, Pope Paul VI, and mine, Archbishop Michael Ramsey, met together in prayer in the Church of Saint Paul's without the Walls here in Rome. On that occasion, Pope Paul gave to Archbishop Ramsey the Episcopal ring that I am wearing today. It had been given to the Pope as a gift from the city of Milan, when he was the incumbent of the See of Saint Ambrose. This ring is an important and treasured reminder of the common commitment of the See of Rome and the See of Canterbury to the cause of Christian Unity.

It seems somehow fitting that when I take my leave of you tomorrow, I shall travel to Milan for the opening of a year of celebrations of the sixteen-hundredth anniversary of the death of St Ambrose.

In the Common Declaration signed by Pope Paul VI and Archbishop Ramsey, they announced their intention to inaugurate a "serious dialogue" between our two Churches - a dialogue that was to include "... not only theological matters ... but also matters of practical difficulty felt on either side".

The fruits of that dialogue were published after its final meeting at Saint George's House, Windsor, in the late summer of

1981 and were consequently examined by our two Churches on both the national and international levels.

That the work of the First Anglican-Roman Catholic International Commission had been so demonstrably effective is shown that in the next year (1982) Your Holiness, together with my immediate predecessor, inaugurated a second International Commission to carry forward the theological task.

I am pleased that both the co-chairmen of the present Commission, Bishop Mark Santer and Bishop Cormac Murphy-O'Connor, are present with us today so that I can pay tribute to them both personally for their able leadership and their unstinting commitment to the heavy burdens that our Churches have placed on their shoulders. We look forward, hopefully, to their next document which, I understand, is nearing completion.

In thanking the current co-chairmen, I should also like to take the opportunity to thank all those members of both Commissions, past and present, together with their successive theological secretaries who have all devoted themselves to their tasks with skill and assiduity.

Your Holiness, few of us would deny that the work of ARCIC I and ARCIC II has begun the laying of the foundations for full visible unity between our Churches. The enormous contribution that both Commissions have made in identifying our fundamental agreement concerning the Holy Eucharist, the Ministry, the doctrine of justification by faith; to say nothing of the substantial progress in the way we see authority exercised in the Church and the forming of moral theology, is a rich legacy that we can draw upon in the days to come.

Thus the two Commissions of ARCIC have identified and articulated a remarkable degree of theological and ecclesiological convergence between our two Churches. That is not to gainsay that its work has, on occasions suffered disappointments, especially at some of the more negative responses that have been received from both of our Churches.

Moreover, we recognise that other obstacles have been seen by some as obtruding themselves into the path of swift progress towards full, visible unity. However, as ecumenical partners we are called to affirm the integrity of the other, knowing that

decisions will sometimes be made which we ourselves find difficult.

I believe that the theological task which we have started must continue and that we must commit ourselves and our resources to it. I feel also that we need as Christian leaders to listen to those in our Churches who are living the ecumenical vocation to its fullest and whose voices call out to those in authority in the Church in tones of frustration and anxiety.

Amongst those who have a particular vocation to foster Christian Unity are many who are living in mixed-marriages who need our support and pastoral sensitivity in affirming their individual integrity and special situation.

It is my hope, then, 30 years after the inception of the dialogue between our two Churches, and in the light of the coming Great Jubilee, that those with authority in both our Churches should recommit themselves to facing the ecumenical challenge and to showing active leadership in this area of the life of both our Churches.

It is also my contention that we have not yet received into the life of our Churches all the varied fruits of the dialogues so far. These, together with all the other bi-lateral and multi-lateral dialogues in which both of our Churches are involved, should be studied at all levels of our Churches, local, national and international.

Your Holiness, I am accompanied on my visit to you by representative bishops from around the Anglican Communion. From my own travels around the Communion I am aware that relations between Anglicans and Roman Catholics vary enormously, but I am also very conscious from my own experience of the warm and co-operative relations which do exist in so many places around the world.

I think particularly of those places where the Churches' mission takes place in situations of great need, unrest and violence. In this season of Advent, the Church waits for the coming of the Prince of Peace, and all Christians, as you mention in *Ut Unum Sint*, discover the deep unity which already exists among us in their common concern for, and active propagation of, peace and justice throughout the world.

The opening of a new Christian Millennium offers to all Christians an opportunity for repentance of those actions of the past which have contributed to our present disunity, a commitment to witness to the world of the truth of the Gospel that we hold in common trust, and a desire to engage with the world in order that God's Kingdom of justice, peace and faithfulness be realised here on earth.

In conclusion, I should like to thank you for all the generous hospitality that has been shown to us, not only by Your Holiness personally but also on your behalf by the Office of your Secretary of State, by our friends in the Pontifical Council for Promoting Christian Unity, and by the Venerable English College.

I am now the fifth Archbishop of Canterbury to visit the Holy See and it is the second time that you and I have met personally. I am aware that I bring with me the hopes and aspirations of millions of Anglican Christians throughout the world, all of whom will be watching this visit with prayerful interest.

As a token of our fraternal love and friendship, I should like to offer you this modest gift of a silver wafer box, lined with English yew wood; on its lid is the ancient Cross of Canterbury. Please accept it with our love and gratitude for your ministry.

Greeting from Pope John Paul II to Archbishop Carey in the Palazzo Apostolico Vaticano

5 December 1996

Your Grace,
Dear Brothers and Sisters in Christ,

*I greet you in the love which the Holy Spirit pours into our hearts
(cf. Rom 5:5).*

Thirty years ago, after the conclusion of the Second Vatican Council, Archbishop Michael Ramsey made an official visit to Pope Paul VI. That first official visit to the Holy See by an Archbishop of Canterbury since before the tragic separation of the sixteenth century was to have great significance for relations between the Anglican Communion and the Catholic Church. It signalled to Catholics and Anglicans that they should, in Christian charity, put conflict behind them and work to re-establish unity. Our predecessors did not underestimate the difficulties involved. Nor did they fail to understand the urgency of the task. They declared their intention to inaugurate a serious theological dialogue, which continues today, especially through the Anglican-Roman Catholic International Commission (ARCIC).

In the years since Archbishop Ramsey's visit some of the fruits hoped for have begun to appear. There has been above all a rediscovery of the degree of real though imperfect communion which exists between Anglicans and Catholics. In many parts of the world there is a new spirit of co-operation between us: we have joined more fervently in prayer for the gift of unity; we have begun to work together, to bear witness together, whenever possible, on the basis of so much that is common in our heritage. The Final Report of the first stage of our international dialogue has highlighted points of convergence and even agreement not thought possible before ARCIC began its work. The path ahead may not be altogether clear to us, but we are here to re-commit ourselves to following it.

The Commission's current study of teaching authority in the

Church can be of great help in the face of new areas of disagreement which have emerged in recent years. Sadly, these difficulties seem to loom large on the way to the reconciliation which the dialogue intended to promote. My particular responsibility as the Successor of Peter for the faith and unity of the Church leads me to invite my brothers and sisters of the Anglican Communion to reflect on the motives and reasons of the positions I have expressed in the exercise of my teaching office. Our shared desire to respond to the Lord's will cannot fail to lead us to a common understanding of the mind of Christ in every crucial aspect of the Constitution of the Church.

The approach of a new Christian Millennium, with its preparations to celebrate in a more intense way the mystery of our Saviour's Incarnation, constitutes a unique context for our ecumenical dialogue. In fact, the dialogue with which we are concerned is primarily "directed towards the One who, as the Redeemer of the world and the Lord of history, is Himself our Reconciliation": it is the dialogue in which "Christ, the source of the Church's unity, can effectively act, with all the power of his Spirit, the Paraclete" (cf. *Ut Unum Sint*, 35).

My brother in Christ, dear friends: may this be the subject of our prayer when we gather together again this afternoon in the Church of Saint Gregory on the Caelian Hill."

Archbishop of Canterbury, Press Briefing

Rome, 5 December 1996

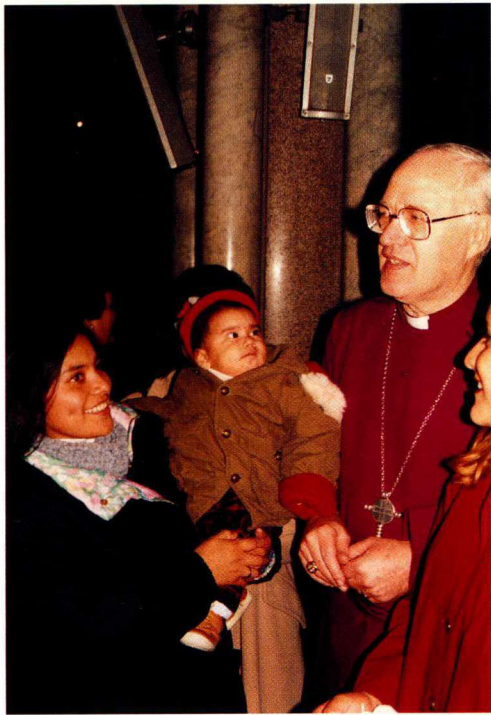
As I come towards the end of my visit to the Holy See, I want to say how much I value the warm and enthusiastic welcome that I have received.

Over the last 30 years, the ARCIC process has taken huge strides in theological convergence. On the local level, practical co-operation between Anglicans and Roman Catholics are very positive. Of course, we acknowledge there are difficulties. The ordination of women is one of these, but it is a sign of how far we have come that even difficulties are now debated openly without resorting to polemic. The Holy Father has, in *Ut Unum Sint* demonstrated his own ecumenical concerns in inviting the ecumenical community to collaborate with him in discussion of the Petrine Office. This is something that, as Archbishop of Canterbury, I welcome warmly.

In my meetings with the Holy Father, both the formal ones and also over the lunch today, I found him stimulating and deeply engaged in the issues. Obviously the details of private conversation with the Pope is exactly that - private. But we found ourselves in agreement on our common commitment to the Christian celebration of the Millennium. Also, we both share a concern that the Church should be uncompromising in its commitment to propagating Christian morality, both individually, and in our society.

In addition, I have met with senior curial cardinals, including the Secretary of State and the President of the Pontifical Council for Promoting Christian Unity. Together with them and the Holy Father, we have agreed that the theological dialogue should continue and that, in addition, we have agreed to convene a meeting to review our past progress and future agendas.

This morning the Holy Father referred to "our brothers and sisters of the Anglican Communion". The warmth of this salutation is a good example of the openness and encouragement that we have all sensed in the last few days. I look forward to joining Pope John Paul II in prayer at the Church of St Gregory this evening.



Homily given by His Holiness during Solemn Vespers at San Gregorio Church

5 December 1996

Dear Brothers and Sisters in Christ,

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every Spiritual blessing (Eph 1:3).

It is in this same spirit of profound thanksgiving that we are gathered for this evening prayer. For me this is a particularly happy moment, also because we are meeting in the very place from which Pope Gregory the Great sent the monk Augustine and his companions to Britain. Many centuries separate us from that event, centuries during which the Gospel seed sown in your land has put down solid roots and produced a rich harvest. Pope Saint Gregory the Great and Saint Augustine of Canterbury are both held in great veneration by Anglicans and Catholics alike. As I did seven years ago when meeting Archbishop Runcie in this same place, I invoke their intercession upon this gathering for they were men who held dearly to the bond of unity between Christian England and the See of Rome.

In greeting Your Grace this evening, I cordially thank you for your visit, and I join you and your party in giving thanks for the seed that Saint Augustine of Canterbury planted in England, and for the manifold fruits which that seed is still producing at the threshold of the Third Millennium.

Ecumenical prayer such as this reveals the reality of our brotherhood in Christ, and impels us to entrust to his merciful love the future of our unity, the strengthening of the bonds which already unite us (cf. *Ut Unum Sint*, 26). When we pray together, we do so with the longing "that there may be one visible Church of God, a Church truly universal and sent forth to the whole world that the world may be converted to the Gospel and so be saved, to the glory of God" (*Unitatis Redintegratio*, 1). In shared prayer we stand before our one Father, acknowledging and giving thanks for our real, though not yet full, communion. We become more aware of how much unites us, and we gain the courage to work ever

more assiduously to overcome our remaining divisions (cf. *Ut Unum Sint*, 22).

The Father's plan is to "unite all things in Christ, things in heaven and things on earth" (cf. Eph 1:10). The lack of unity among Christians is clearly in contradiction to this divine plan. But by the Father's mercy, the Holy Spirit, especially in this century, has been bringing about a change of heart that has led many Christians to embark on the ecumenical venture, "not merely as individuals but also as members of the corporate groups in which they have heard the Gospel" (*Unitatis Redintegratio*, 1). The search for Christian Unity has not been undertaken just for pragmatic reasons or practical convenience. Quite simply, we know it to be God's will, and we seek to give glory to his name by our obedience.

Thirty years ago, the Catholic Church and the Anglican Communion, moved by the Holy Spirit, set out with determination along the path that would lead to the restoration of unity. It is a journey that is proving more difficult than was expected at its beginning. Sadly, we are faced with disagreements, which have arisen since we entered into dialogue, including disagreement about conferring priestly ordination on women. This question puts into clear relief the need to reach an understanding of how the Church authoritatively discerns the teaching and practice which constitute the apostolic faith entrusted to us.

Moreover, if Christians cannot agree over the claims which the Gospel makes on their lives, far from giving common witness, they may actually contribute to society's moral confusion and loss of bearings. The recent statement of ARCIC II, *Life in Christ*, is a timely encouragement to Anglicans and Catholics to engage in further theological reflection about the moral life, so as to resolve existing divergences and ensure that new areas of divergence do not arise, and in order to establish a firmer basis for joint witness before the many moral dilemmas facing men and women today.

Ever since the time, eighteen years ago, when Divine Providence entrusted me with the particular responsibility to be, in the words of Pope Saint Gregory, *servus servorum Dei*, I have been conscious that for many other Christians the ministry of Peter constitutes a difficulty, still overshadowed by painful memories. In



my Encyclical Letter *Ut Unum Sint*, I have appealed for a patient and fraternal dialogue on the ministry of unity of the Bishop of Rome (cf. Nos. 88, 95-96). So I pray this evening, in the Church of Saint Gregory, for a hastening of the day when, without renouncing in any way what is essential to this ministry in accordance with Christ's will, we may together discover the forms in which it will be accepted by all Christians as a service of love.

Dear Brothers and Sisters, it is significant that our meeting is taking place during Advent. This holy season quickens our expectation of the Lord's coming in glory. We are a people whose gaze is ever drawn to the future and who look forward with confidence to the advent of our Saviour. In the words of Saint Paul, "we hope for what we do not see, we wait for it with patience" (Rom 8:25). While we wait we must work to recover the unity that has been weakened and damaged down the centuries. For this reason we are praying here this evening that on the Day of Judgement the Lord will acknowledge our sincere efforts to restore that unity among his followers for which he prayed on the night before he died for us (cf. Jn 17:21). We ask that the dawn of the Third Christian Millennium will find us, if not fully united, at least less divided, closer to each other, more faithful to the words of Christ's priestly prayer: *ut unum sint*.

May the Father of all mercies hear and answer the pleas which we Anglicans and Catholics are making to Him in this holy place. Let us entrust our hopes to "Him who by the power at work within us is able to do far more abundantly than all that we ask or think. To him be glory in the Church and in Christ Jesus, to all generations, for ever and ever. Amen" (Eph 4:20-21).

The Archbishop of Canterbury's Homily at Solemn Vespers at San Gregorio Church

Thursday 5 December 1996

All mission, all Christian service, all the devotion that martyrs and saints can give begins with doxology. It is there that my homily begins: with adoration and thanksgiving to God for all that he has given to us. So the Apostle Paul, writing in his Epistle to the Ephesians begins: "Praise be to the God and Father of our Lord Jesus Christ who has blessed us in the heavenly realms with every spiritual blessing in Christ".

This draws our attention to the fact that the Church, seeking to be obedient to the will of God here on earth, needs always to be aware that we live and have our being within the ceaseless worship of heaven. Indeed, in a transitory, changing world the concept of a Church always at prayer, living continually within the love of God and rejoicing in his victory over darkness and despair, is an image that we need to cultivate and develop as central to mission and unity.

As I approach the end of my brief visit to Rome, I am struck by the fact that this city, of all places, is a living testimony to the celebration of faith through the ages. Not far from here, the present Church of St Clement is built upon the remains of at least two earlier churches and the visitor descends below street level to the earlier Basilicas and the street level of Imperial Rome. What more eloquent and tangible expression could there be than this to the continuity of faith and worship of successive generations of Christians here in this great city. How wonderful it is to be reminded of the round of prayer and praise which has been sung in this 'eternal city'. Well did one Anglican clergyman write of the ceaseless praise of the Church in the words:

*'So be it Lord; thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows for ever,
Till all thy creatures own thy sway'.*

In my own country, close to my own home in Canterbury, the little Church of St Martin, perhaps the earliest parish Church in

England, has been in constant use as a place of praise and worship certainly since the sixth century and possibly, as the great historian Bede suggests, since the time of the Roman occupation.

It was to this parish church of St Martin that Augustine came with his band of followers, which brings us back to this Church of St Gregory of the Caelian Hill. For it was from the monastery here, in this place, that Gregory sent Augustine and his companions on their mission to England almost fourteen hundred years ago.

Next year, Christians of all traditions in Great Britain and Ireland will celebrate the coming of Augustine to our shores by joining together in pilgrimage. But it is not just to Augustine's legacy that we will bear our joint witness, but also that great Celtic saint, Columba, who died on the Holy Island of Iona in the year 597.

Augustine and Columba are twin symbols of the diversity of expressions of Christianity in the 'white Isles of Britains'. Celtic and Latin Christianity both had their unique role to play in moulding the Christian faith in Britain. We can be thankful for the pastoral wisdom of St Gregory, who, when responding to Augustine's puzzled questioning about the diversity of Christian witness that he has observed along his treacherous, and sometimes fearful, journey, remarks: "... If you have found customs, whether in the Church of Rome and Gaul or any other that may be more acceptable to God, I wish you to make a careful selection of them, and teach the Church of the English, which is still young in the faith, whatever you have been able to learn with profit from the various Churches. For things should not be loved for the sake of places but places for the sake of good things."

This acceptance of legitimate diversity is one of the key marks of our identity as Anglicans. The presence with me on this visit of Bishops from Africa, Europe and North America is a concrete symbol of how Anglicanism has spread internationally. Instead we see the workings of God's grace as each of the thirty-six independent provinces of the Anglican Communion have developed to carry forth God's apostolic mission throughout the world.

It is of course a sadness to us all that the ancient and historic Sees of Rome and Canterbury are separated. No Anglican and no

Roman Catholic, passionate for the unity of the Church, can be content with that. Nevertheless, God does not abandon us in our separation. We are given his grace, and learn much in our own pilgrimage which has the potential to enrich any future union with those from whom at present we are separated. As Anglicans, we are discovering those bonds of unity and authority, of which the office of Archbishop of Canterbury is but one, which allow us to balance our diversity. This has been hard-won. But in learning to accept the autonomy of each of our provinces when decisions have been made that are not acceptable to all, we have also had to learn the responsibility of restraint and of being true to our common Anglican traditions and self-understanding. We recognise the need to develop, within the Anglican Communion, structures in which provincial autonomy is exercised in the context of appropriate primatial, conciliar and collegial oversight.

But these discussions and explorations within Anglicanism cannot, and do not, take place within an ecumenical vacuum. They receive much of their life-blood from the ecumenical dialogues that Anglicans around the world have pursued with commitment and vigour, both nationally and internationally.

Any discussion within Anglicanism on the subject of Primacy must address itself to the role of Gregory's successor as a tangible, historic focus for unity within world-wide Christianity. We cannot ignore our roots for they too have shaped our identity. We cannot ignore our own commitment to the apostolic succession and to the interrelationship between the historic episcopate and the continuity of the whole Church in faithfulness to the original witness and teaching of the apostles.

If, however, diversity is an issue we must address and in particular, the legitimate limits of diversity within the body of Christ, we must also find ways in which the seeds of renewal and reformation in the life of the Church may be celebrated and shared.

We in the Anglican Church cannot hide the fact that we developed out of the Reformation. It is tempting, especially in Rome, to feel particularly burdened by this historical rift in the body of Christ. Those of us who are heirs of division indeed regret deeply that the Western Church was split so widely. And yet for



Anglicans, and for others, traditions such as the Lutheran Churches of the Nordic and Baltic region with whom the Anglican Churches have recently been able to conclude a substantial agreement, the Reformation was not a tragedy so much as a rediscovery; a rediscovery of the Bible and its authority; a rediscovery of the importance of justification by faith; a rediscovery of the local Church; a rediscovery of the servanthood of ministry and priesthood. To be sure, all these things were there in the ancient Church but they needed a rediscovery. It is good to note that in our ecumenical journey since the Second Vatican Council all these rich discoveries and much more have been shared in our common pilgrimage together. We cannot deny our history any more that another Church can deny its, but we can travel together sharing those things whereby God has blessed us even in our separation.

Central to this journey must be a willingness to listen attentively as we recount those hurts and wounds which have damaged our relationship and hindered our common witness. In this season of Advent, when all Christians are called to prepare penitentially and prayerfully for the coming of our Saviour, we cannot but offer our failings and inadequacies to the healing power of the Holy Spirit. We recognise the hurts and wounds of the centuries which go deep within the respective self understandings of both Roman Catholics and Anglicans. There have been sins and failures on both sides. There is still much need for the reconciliation of memories, both individual and corporate, if we are to achieve the full, visible unity in Christ which is the will of God, and to which both our Churches are committed.

Some thirty years ago, Pope Paul VI and Archbishop Michael Ramsey put in train the process which lead to the Anglican Roman Catholic International Commission. In 1982, following the publication of the final report of that first Commission, Pope John Paul II together with Archbishop Robert Runcie committed themselves to a second International Commission.

The fruits of these dialogues have represented a real convergence and developing mutual understanding of each other. But I believe that we have yet to benefit from their full potential and hope that further study of their results will be possible at

local, national, and international levels. The dialogue between us will continue, no matter what barriers, even ones that seem insurmountable from a human point of view, are in the way. For God's will and God's hopes are greater than ours, and nothing is ever impossible to him who has created and redeemed us.

"Praise be to the God and Father of Our Lord Jesus Christ".

Paul's great paean of praise echoes down the centuries. God's great generosity in Christ accepts us all. He accepts us as Christians and he accepts our Churches with all the weakness we bring as human beings. How good he is to take us as we are. How remarkable is his grace and how wide is his love. Pope John Paul, you have in your distinguished ministry as Pope expressed the love of God to all in compassion and true Christian service. You have in *Ut Unum Sint* taken a courageous step in inviting other Churches to talk with you about the role of your office in the search for full, visible unity. I and the ecumenical community honour you for that bold step. As your Brother in Christ, let us walk together into a deeper unity which both of us know to be the will of our Lord. If we, representing our Churches, are going to lead our people towards that goal, it can only be done by the generosity to forgive, by the willingness to tolerate diversity in matters outside the biblical core of our faith, and by the humility to accept gifts from one another that may surprise and confound us.

If doxology, then, is the heartbeat of Christian existence, we can take comfort that, whatever the danger and difficulties the Church of God goes through, God will triumph in the end and bring all things to completion in his Son. Advent reminds us of our secure hope that God's kingdom will come for he has indeed blessed us with all spiritual blessings in Christ'.

The Common Declaration

**by Pope John Paul II
and the Archbishop of Canterbury**

Rome, San Gregorio al Celio, 5 December 1996

Once again in the city of Rome an Archbishop of Canterbury, His Grace George Carey representing the Anglican Communion and the Bishop of Rome, His Holiness Pope John Paul II have met together and joined in prayer.

Conscious that the second Christian millennium, now in its closing years, has seen division, even open hostility and strife between Christians, our fervent prayer has been for the grace of reconciliation. We have prayed earnestly for conversion - conversion to Christ and to one another in Christ. We have asked that Catholics and Anglicans may be granted the wisdom to know and the strength to carry out, the Father's will. This will enable progress towards that full visible unity which is God's gift and our calling.

We have given thanks that in many parts of the world Anglicans and Catholics, joined in one baptism, recognise one another as brothers and sisters in Christ and give expression to this through joint prayer, common action and joint witness. This is a testimony to the communion we know we already share by God's mercy and demonstrates our intention that it should come to the fullness willed by Christ. We have given particular thanks for the spirit of faith in God's promises, persevering hope and mutual love which has inspired all who have worked for unity between the Anglican Communion and the Catholic Church since our predecessors Archbishop Michael Ramsey and Pope Paul VI met and prayed together. In the Church of Saint Gregory on the Caelian Hill, we have remembered with gratitude the common heritage of Anglicans and Catholics rooted in the mission to the English people which Pope Gregory the Great entrusted to Saint Augustine of Canterbury.

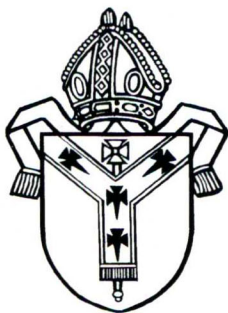
For over twenty-five years a steady and painstaking international theological dialogue has been undertaken by the Anglican-Roman Catholic International Commission (ARCIC). We

affirm the signs of progress provided in the statements of ARCIC I on the Eucharist and on the understanding of ministry and ordination, which have received an authoritative response from both partners of the dialogue. ARCIC II has produced further statements on salvation and the Church, the understanding of the Church as communion, and on the kind of life and fidelity to Christ we seek to share. These statements deserve to be more widely known. They require analysis, reflection and response. At present the International Commission is seeking to further the convergence on authority in the Church. Without agreement in this area we shall not reach the full visible unity to which we are both committed. The obstacle to reconciliation caused by the ordination of women as priests and bishops in some provinces of the Anglican Communion has also become increasingly evident, creating a new situation. In view of this, it may be opportune at this stage in our journey to consult further about how the relationship between the Anglican Communion and the Catholic Church is to progress. At the same time, we encourage ARCIC to continue and deepen our theological dialogue, not only over issues connected with our present difficulties but also in all areas where full agreement has still to be reached.

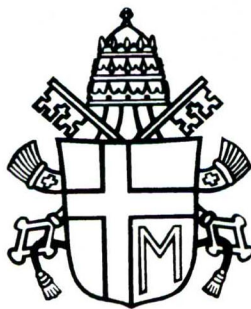
We are called to preach the Gospel, urging it "in season and out of season" (2 Tim 4:2). In many parts of the world Anglicans and Catholics attempt to witness together in the face of growing secularism, religious apathy and moral confusion. Whenever they are able to give united witness to the Gospel they must do so, for our divisions obscure the Gospel message of reconciliation and hope. We urge our people to make full use of the possibilities already available to them, for example in the Catholic Church's *Directory for the Application of Principles and Norms on Ecumenism* (1993). We call on them to repent of the past, to pray for the grace of unity and to open themselves to God's transforming power, and to co-operate in all appropriate ways at local, national and provincial levels. We pray that the spirit of dialogue may prevail which will contribute to reconciliation and prevent new difficulties from emerging. Whenever actions take place which show signs of an attitude of proselytism they prevent our common witness and must be eliminated.



We look forward to the celebration of 2000 years since the Word became flesh and dwelt among us (cf. Jn 1:14). This is an opportunity to proclaim afresh our common faith in God who loved the world so much that he sent his Son, not to condemn the world but so that the world might be saved through him (cf. Jn 3:16-17). We encourage Anglicans and Catholics, with all their Christian brothers and sisters, to pray, celebrate and witness together in the year 2000. We make this call in a spirit of humility, recognising that credible witness will only be fully given when Anglicans and Catholics, with all their Christian brothers and sisters, have achieved that full, visible unity that corresponds to Christ's prayer "that they may all be one... so that the world may believe" (Jn 17:21).



The Archbishop of
Canterbury's coat of arms



The Papal coat of arms



Reflections on the Visit of the Archbishop of Canterbury to His Holiness, Pope John Paul II

By the Rt Revd John Hind, Bishop of Gibraltar in Europe and Chairman of the Faith and Order Advisory Group

"Hope is the substance of things unseen."

Last week, the Archbishop of Canterbury and Pope John Paul II reaffirmed their Churches' commitment to full visible unity. They agreed that the theological dialogue of the Anglican-Roman Catholic International Commission must continue. Recognising that theological agreement, though essential, is only part of the ecumenical journey, they also agreed that the time has come for a more comprehensive review of how Anglican-Roman Catholic relations stand world-wide.

ARCIC I made significant progress at the theological level, especially over the doctrines of the Eucharist, of ministry and ordination. Remaining questions about authority, together with other themes in the life of the Church, have formed the agenda of ARCIC II. It is necessary for these more recent texts: *Church as Communion*; *Salvation and the Church*; *Life in Christ* and the forthcoming report on Scripture, Tradition and Authority (expected in 1998) to be reflected on by the Churches. They appear so far to have been too little discussed.

Similarly the Roman Catholic *Directory for the Application of Principles and Norms on Ecumenism* has created many opportunities for closer co-operation and growing fellowship. These opportunities have equally not always been as widely understood or imaginatively implemented as they deserve.

In several parts of the world, national and local ARCs (Anglican-Roman Catholic Committees) have been concerned mainly with the questions of pastoral care, common worship and mission. By and large, however, these groups have not had much mutual contact and so limited opportunities have existed so far to form an overall picture.

Finally, every year there are held so-called 'informal talks' involving mainly staff members. These play an important part largely in monitoring the progress of the official programme.



It is clear that here is a missing ingredient, namely a body to exercise some kind of oversight of our relations as a whole.

This is all the more important in the light of the forthcoming celebrations of the third Christian Millennium. Pope John Paul II and Archbishop George Carey are keen to emphasise the significance of these celebrations, both as an opportunity to witness to the reality of the Incarnation and as a challenge to people everywhere to put the implications of the Incarnation into effect in terms of justice and reconciliation - that is to say a Jubilee.

Another reason for the initiative is the need to make the most of what has already been achieved. When we think back 30 years we are overwhelmed by the changed ecumenical scene. Relationships are warm and co-operation lively. Thoughts and proposals inconceivable at the beginning of the ARCIC process are now, if not within our grasp, at least are just beyond it. Let us show rather more gratitude to God whose grace has surrounded the process and to those who have worked and prayed tirelessly for unity, by recognising what has happened and rejoicing in it.

Last week's visit was a remarkable success at several levels. Those prophets of doom who have heralded the end of ARCIC have been proved resoundingly wrong. Our relationships are now mature enough for us to face the outstanding problems frankly, openly and charitably. These problems include old ones, like some aspects of the exercise of Papal primacy, and newer ones, such as the Ordination of women. Nobody should pretend that these difficulties can be easily or quickly overcome - and indeed the journey will be longer than some optimists in 1966 believed. We have learned a lot since Archbishop Michael Ramsey visited Pope Paul VI. Like all well-learned lessons there have been, and remain, both joys and sorrows. The message of the *Common Declaration* of 5th December 1996 is that we are still on course with clear eyes for the immediate future, a firm commitment to the long-term goal, and a deep trust in God to help us through the more uncertain middle term. Visible unity cannot be reached in a hurry by any quick-fix solutions. God, in whom our ultimate unity is secure, had his own timetable for disclosing the full reality of His Church. Long and patient prayer, reflection and growing friendship are the means by which, in time, what has been spoilt in time be restored.

